EXPLAINATORY SERIES

THE MATTER OF RAF'UL' YADAIN

and the instruction of the Messenger of Allah ﷺ

Syed Abu Ali Niaz al-Umari

Quran & Hadith
@_quran_hadith_

The Messenger of Allah ﷺ said :

Honesty descended from the Heavens and settled in the roots of the hearts of men (faithful believers), and then the Qur'an was revealed and the people read the Qur'an, (and learnt it from it) and also learnt it from the Sunna." Both Qur'an and Sunna strengthened their (the faithful believers') honesty.

Sahih al-Bukhari 7276

Abstract

Salah, the daily ritual prayer, is one of the five pillars of Islam and serves as the most vital act of worship that establishes a believer's direct connection with Allah. It is composed of various physical and spiritual positions-including Qiyam (standing), Ruku' (bowing), Sujud (prostration), and Jalsa (sitting)-each symbolizing submission, humility, and devotion. Among these physical components, Raf'ul Yadain (the raising of hands) holds a distinct and revered status, occurring at specific points within the Salah. Raf'ul Yadain is a practice deeply rooted in the Sunnah of the Prophet Muhammad ﷺ and carries profound historical and jurisprudential relevance. Documented in all six major Hadith collections (Kutub al-Sittah) including Sahih Bukhari, Sahih Muslim, and Sunan Abu Dawud the practice is authenticated by numerous narrations from prominent companions such as Ibn 'Umar, Ali ibn Abi Talib, Wa'il ibn Hujr, and many others. Leading hadith scholars, including Imam Bukhari, Muslim, Malik, and Tirmidhi and many more have affirmed its authenticity and consistency throughout the Prophet ﷺ's life.

This study underscores the authenticity, virtue, and continuity of Raf'ul Yadain within Islamic jurisprudence. It refutes claims of its abrogation or discontinuation by relying on sound and established evidences. Furthermore, it highlights the deeper spiritual significance of this act, demonstrating how such seemingly simple movements reinforce a Muslim's adherence to prophetic tradition. By exploring the integral role of Salah in a Muslim's life and the harmony of its physical elements, this paper calls on believers to adopt Raf'ul Yadain as a meaningful

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Hold fast together to the rope of Allah and be not divided.

al-Qur'an 3:103

Abu Ali advocates for a non-sectarian approach to Islam, encouraging unity among Muslims based on the core tenets of faith and the Sunnah, rather than any specific sectarian affiliation. Through his work, he aims to inspire others to prioritize the original sources of Islam : Qur'an and Sahih Hadith and to seek guidance through sincere devotion to the principles set forth by Allah and His Messenger ﷺ

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01) Importance of adhering to the Sunnah

It was narrated that Jabir bin 'Abdullah ﷺ said: "In his Khutbah the Messenger of Allah ﷺ used to praise Allah as He deserves to be praised, then he would say: 'Whomsoever Allah ﷻ guides, none can lead him astray, and whomsoever Allah ﷻ sends astray, none can guide. The truest of word is the Book of Allah and best of guidance is the guidance of Muhammad ﷺ. The worst of things are those that are newly invented; every newly-invented thing is an innovation and every innovation is going astray, and every going astray is in the Fire.'

Sunan an-Nasa'i 1578 (Grade: Sahih - Authentic)

Imaam Ash-Shaafi'i رحمه الله, said : "A Bid'ah is anything tha t has no basis in the Qur'an, Sunnah or sayings of any of the companions."

In the terminology of Shari'ah, bid'ah means something that has been introduced into the religion of Allah ﷻ that has no general or specific basis to support it from the Book of Allah, Authentic teachings of the Messenger of Allah ﷺ or the Consensus. And the people who go against the authentic teachings of the Messenger of Allah ﷺ are called Ahlul Bidah (the people of innovation).

The terminology Ahlul Bidah (the people of innovation) and Ahlul Athar (the people of narration) is not a reference to specific sects but rather a way to classify people's approaches towards Islam, particularly with regard to their adherence to the Sunnah of the Prophet Muhammad ﷺ and their engagement with religious innovations (Bidah).

The purpose of distinguishing between Ahlul Bidah and Ahlul Athar is not to create division for the sake of argument but to

protect the integrity of Islam. Innovation in religious matters can lead to grave errors and misguidance, which can affect the spirutal well-being of individuals and communities.

Hassan رحمه الله said that no people had produced an innovation (Bidah) in their religion without Allah removing an equivalent amount from their sunnah, then not restoring it to them till the day of resurrection.

Mishkat al-Masabih 188 (Grade: Sahih - Authentic)

The Hadith serves as a powerful warning about the consequences of diverting from the pure and authentic teachings of the Qur'an and the Prophet ﷺ. Innovations not only distort the original message but also replace oroversha dow the authentic Sunnah, which is essential for correctly following Islam. Over time, the more innovations people introduce, the more of the Sunnah gets eroded, making it harder for the community to adhere to the correct teachings.

Aishah رضي الله عنها narrated that the Messenger of Allah ﷺ said: Six are cursed, being cursed by Allah and by every Prophet that came: The one who adds to Allah's Book, the one who denies Allah's Qadar, the one who rules with tyranny by which he honors whom Allah has debased, and he dishonors whom Allah has honored, and the one who legalizes what Allah forbade, and the one from my family who legalizes what Allah forbade, and the abandoner of my Sunnah.

Jami` at-Tirmidhi 2154 (Grade : Hasan - Good)

Abandoning the Sunnah (the way of the Prophet ﷺ) is essentially ignoring the practical expression of the Qur’an. The Sunnah is the guiding light for Muslims in understanding how to live by the Qur'an, and abandoning it means turning away from

the teachings and example of the Prophet ﷺ. The Sunnah of the Prophet ﷺ is a ship of salvation and a haven of safety. The Prophet ﷺ urged us to adhere to it and not neglect it.

The Messenger of Allah ﷺ said I enjoin you to fear Allah ﷻ and to hear and obey even if it be an Abyssinian slave, for those of you who live after me will see great disagreement. You must then follow my sunnah and (the sunnah) that of the rightly-guided caliphs. Hold to it and stick fast to it. Avoid newly-invented matters (Bidah), for every newly invented matters is an innovation, and every innovation is an error.

Sunan Abi Dawud 4607 (Grade: Sahih - Authentic)

When evil and corruption become widespread and innovation and fitnah prevail, the reward for the one who adheres to the Sunnah will be greater, and the status of those who follow the Sunnah will be higher, for they are living as strangers with the light that they bear in the midst of that darkness and because of their efforts to set the people's affairs straight.

The Prophet ﷺ said: Islam began as something strange and will revert to being something strange, so glad tidings to the strangers." It was said: Who are they, O Messenger of Allah ﷺ? He said: "Those who are righteous when the people are corrupt.

Sahih Muslim 145

A believer is the one who, every time he hears a Authentic hadith, rushes to apply it and is very keen to act upon it. Allah ﷻ described obedience to the Prophet ﷺ as being a part of obedience to Him.

The glorious Qur'an beautifully illustrates this :

مَّن يُطِعِ ٱلرَّسُولَ فَقَدۡ أَطَاعَ ٱللَّهَۖ

He who obeys the Messenger has indeed obeyed Allah.

al-Qur'an, Surah al-Nisaa', Verse : 80

Then He made a connection between obedience to Him and obedience to his Prophet ﷺ :

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ

O you who believe! Obey Allah and obey the Messenger.

al-Qur'an, Surah al-Nisaa', Verse : 59

لَّا تَجۡعَلُواْ دُعَآءَ ٱلرَّسُولِ بَيۡنَكُمۡ كَدُعَآءِ
بَعۡضِكُم بَعۡضٗاۚ قَدۡ يَعۡلَمُ ٱللَّهُ ٱلَّذِينَ يَتَسَلَّلُونَ مِنكُمۡ
لِوَاذٗاۚ فَلۡيَحۡذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنۡ أَمۡرِهِۦٓ أَن تُصِيبَهُمۡ
فِتۡنَةٌ أَوۡ يُصِيبَهُمۡ عَذَابٌ أَلِيمٌ ٦٣

And let those who oppose the Messenger's commandment beware, lest some fitnah (trial, affliction, etc.) befall them or a painful torment be inflicted on them.

al-Qur'an, Surah an-Nur, Verse 63

Allah ﷻ has connected obedience to Him with obedience to the Prophet Muhammad ﷺ, making it clear that rejecting the Messenger ﷺ's teachings or opposing his commands carries severe consequences.

Allah ﷻ commands the believers to respond positively to the call of Allah ﷻ and His Messenger ﷺ because this call is one that leads to life-both in this world and the Hereafter:

يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُواْ ٱسۡتَجِيبُواْ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمۡ لِمَا يُحۡيِيكُمۡۖ
وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ يَحُولُ بَيۡنَ ٱلۡمَرۡءِ وَقَلۡبِهِۦ وَأَنَّهُۥٓ إِلَيۡهِ
تُحۡشَرُونَ ۝

O believers! Respond to Allah and His Messenger when he calls you to that which gives you life. And know that Allah stands between a person and their heart, and that to Him you will all be gathered.

al-Qur'an, Surah al-Anfaal, Verse 24

The guidance from the Qur'an and the Sunnah provides spiritual life, moral clarity, and salvation. By following the Prophet ﷺ's teachings, believers bring themselves closer to Allah ﷻ, nourish their souls, and secure eternal life in the Hereafter. Ignoring this call or turning away from it leads to spiritual decline and ultimately loss.

Narrated Abu Sa`id bin Al-Mu'alla رضي الله عنه While I was praying, Allah's Messenger ﷺ passed me and called me, but I did not go to him until

I had finished the prayer. Then I went to him, and he said, "What prevented you from coming to me? Didn't Allah say:-- "O you who believe! Answer the call of Allah (by obeying Him) and His Apostle when He calls you?"

Sahih al-Bukhari 4647

Even if one is engaged inother acts of worship. It demonstrates that responding to the Prophet ﷺ is not just an ordinary command but is linked directly to one's obedience to Allah ﷻ . Sunnah (the teachings, actions, & approvals of the Prophet ﷺ is a vital source of guidance for Muslims. Just as responding to the Prophetﷺ's call during his lifetime was obligatory, so too is following his Sunnah after his passing away. Obeying the Sunnah brings life to the heart and soul, as it keeps a Muslim aligned with divine guidance.

Imam Al-Shaafi'iرحمه الله said: "I do not know of anyone among the Sahabah and Taabi'een who narrated a report from the Messenger of Allah ﷺ without accepting it, adhering to it and affirming that this was sunnah. Those who came after the Taabi'een, and those whom we met did likewise: they all accepted the authentic reports and took them to be sunnah, praising those who followed them and criticizing those who went against them. Whoever deviated from this path would be regarded by us as having deviated from the way of the Companions of the Prophet ﷺ and the scholars who followed them, and would be considered as one of the ignorant.

We must always be cautious about relying solely on personal opinions or individual interpretations when it comes to matters of religion, especially concerning the Qur'an & the Sunnah. Islam is a comprehensive and complete way of life, and both the Qur'an and the teachings of the Prophetﷺ provide clear

guidance for every aspect of human existence. Our obedience to Allah and His Messenger ﷺ must be unwavering. It is only by following the Qur'an and the Sunnah that we can ensure we are staying on the straight path. Genuine faith requires surrender, not to personal comfort or intellectual pride, but to divine guidance.

Problems arise when individuals or a school of thought become sdeeply attached to certain dogma. They fear that admitting a mistake will diminish their authority, confuse their followers, or destabilize the ideological walls they have built around themselves. As a result, they may reject or downplay authentic evidence simply because it conflicts with their established viewpoint. This is not a matter of scholarship anymore, it becomes a matter of ego. The tragedy is that such stubbornness turns a school of thought into a fortress and turns one's own opinion into an idol. The early scholars used to say, "If a hadith is authentic, then that is my position," not because they lacked confidence but because they recognized that truth is greater than any human interpretation. To sincerely follow the Qur'an and the Sunnah requires an open heart, intellectual honesty, and a humility that is willing to be corrected, because guidance cannot enter a heart that refuses to make room for it.

02) Preservation of the Sunnah

Sunnah, the practice and example of the Prophet Muhammadﷺ, is primarily recorded inthe form of hadith. A hadith comprises the purported words, actions, & silent approvals of the Prophet ﷺ. Each hadith is associated with a chain of narrators, known as the isnad, which traces their Integrity, accuracy, chain of transmiters, time and place verification, reputation among hadith

critics and soon. This documentation is crucial for assessing the authencity of each report.

Islamic scholars, known as Muhaddiths, meticulously collected hadith in the centuries following the Prophetﷺ's death. These compilations have become integral to mainstream Muslim thought and are central to Islamic law (Sharia). Hadith provide insights into various aspects of life, including ritual practices not explicitly detailed in the Qur'an.

The two main components of a hadith are:

1. *Matn*: The actual content of the report, which contains the narrative itself.
2. *Isnad*: The chain of narrators that documents how the hadith has been transmitted. The isnad serves as a critical tool for determining the authenticity of the hadith; without it, anyone could fabricate reports about the Prophetﷺ.

The term isnad literally means "support," reflecting its role in validating the authenticity of a hadith. It consists of a chronological list of narrators, with each person indicating who they heard the hadith from, ultimately tracing back to the original source. The study of hadith narrators' biographies and their reliability is a specialized discipline called 'Ilm al-Rijāl (*Knowledge of Men*) and thier biographical evaluation. This field involves critically analyzing the lives, character, and memory of the narrators in the hadith transmission chain to determine their trustworthiness. Scholars use al-jarh wa al-ta′dīl (discrediting and accrediting) – the criticism and declared acceptance of hadith narrators as a discipline to assess the authenticity of hadiths by examining each narrator's credibility, consistency, and potential

biases or weaknesses, providing valuable insights for hadith authentication.

This evaluation is essential for verifying that the narrators met the rigorous standards for reliability, memory, and moral integrity required in transmitting prophetic traditions. 'Ilm al-Rijāl is part of the broader science of al-Jarh wa al-Ta'dil (discrediting and accrediting narrators), which categorizes narrators based on positive or negative traits to determine whether they should be accepted as credible sources.

Adhering to authentic hadith is of paramount importance in Islam, as these narrations represent the teachings and practices of the Prophet Muhammad ﷺ. They serve as a critical source of guidance for Muslims in understanding and implementing the teachings of the Qur'an. However, the proliferation of weak and fabricated narrations poses a significant challenge to the integrity of Islamic teachings.

Authentic hadith, classified as Sahih and Hasan, are those that have a reliable chain of narrators and sound content. These narrations provide clarity on various aspects of Islamic belief and practice, ranging from rituals and moral conduct to interpersonal relationships and social justice. By adhering to authentic hadith, Muslims ensure that their actions and beliefs are aligned with the genuine teachings of the Prophet ﷺ, thereby reinforcing their faith and devotion to Allah. The Prophet ﷺ himself emphasized the significance of authentic hadith when he said :

Narrated Al-Mughira رضي الله عنه I heard the Prophet ﷺ saying, "Ascribing false things to me is not like ascribing false things to anyone else. Whosoever tells a lie against me intentionally then surely let him

occupy his seat in Hell-Fire.

Sahih al-Bukhari 1291

As we have already discussed, amongst many there exists a pressure to adhere strictly to the teachings of a particular madhab (school of thought). While madhabs provide valuable frameworks for interpreting Islamic law, rigid adherence can sometimes lead individuals to accept weak narrations simply because they are propagated within that tradition. Moreover, the reluctance to engage with authentic hadith due to the influence of a madhab can create divisions within the Muslim community. It can foster an environment where individuals prioritize conformity over truth, potentially leading to sectarianism and disunity.

Adhering to the command of the Messenger of Allah ﷺ is a fundamental part of faith and obedience in Islam, as he is the chosen one through whom divine guidance was perfected and conveyed. His teachings are not merely advisory but carry the weight of divine authority, and the Qur'an itself emphasizes that obedience to the Prophet ﷺ is obedience to Allah ﷻ.

But there has been a long term problem that has afflicted communities from the earliest times until today: the tendency to make decisions, form opinions, or adopt practices without first consulting divine guidance. The early scholars understood this danger deeply. They would not issue a ruling until they searched the Qur’an and Sahih hadith, fearing that they might unintentionally speak over revelation. When a believer place the Quran and Sahih Hadiths at the center, differences become manageable, hearts remain soft, and certainty prevails. But when people place themselves ahead of Allah ﷻ and His Messenger ﷺ,

division spreads, desires multiply, and truth becomes clouded. Every step we take should be rooted in revelation, every opinion weighed against divine truth, and every action measured through the lens of obedience.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُقَدِّمُواْ بَيْنَ يَدَيِ ٱللَّهِ وَرَسُولِهِۦ ۖ وَٱتَّقُواْ ٱللَّهَ ۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ١

O believers! Do not proceed (in any matter) before (a decree from) Allah and His Messenger. And fear Allah. Surely Allah is All-Hearing, All-Knowing.

al-Qur'an, Surah al-Hujurat, Verse 1

The concept of submission to Allah ﷻ's commands over personal inclinations is a recurring theme in the Quran and Hadith. Adhering to the Sunnah is especially vital when it comes to Salāh, the most fundamental act of worship in a Muslim's life. Since prayer is the direct connection between the servant and the Creator, it must be performed exactly as the Prophet ﷺ taught, without addition or omission.

The Messenger of Allah ﷺ said :

وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

"Pray as you have seen me praying."

Sahih al-Bukhari 631

With this the Prophet ﷺ laid down a timeless principle that anchors the method of prayer to his own example, elevating it from personal ritual to a preserved prophetic legacy.

The Prophet ﷺ's methods, established through authentic hadith, are not merely suggestions but rather the prescribed way to worship Allah ﷻ. When we seek to innovate or rely on our own reasoning, especially if it is unsupported by sound evidence we risk straying from the true path that the Prophet ﷺ laid out for us.

03) Evidence of Raf'ul' Yadain in Sahih Hadith of The Messenger Of Allah ﷺ & adherence by the Companions & Muhaditheen.

"Raf'ulYadain" simply means to raise the hands during prayer while saying the takbir (the magnification of Allah ﷻ). While the entire Ummah is unanimous about the first takbir at the beginning in our daily prayers, the practice of saying the takbir within the Salah, particularly during the movements of the prayer, has been a point of contention among the Hanafi school of thought who is notably not aligned with this practice of the Messenger of Allah ﷺ.

Hanafi school, rooted primarily in Kufa, maintained a different legal conclusion, adopting a restriction of Raf‘ al-Yadayn to only the opening Takbir. Throughout Islamic history, scholars repeatedly presented evidence through Sahih Hadith supporting the practice, yet the Hanafi juristic tradition remained consistent in its interpretive framework rather than altering its position.

Raf‘ al-Yadayn issue was never about the movement of hands, it is the movement of methodology. When the scholars repeatedly presented authentic evidence for Raf‘ al-Yadayn, the hesitation

was not rooted in disbelief of the narrations themselves. Rather, it came from the concern that accepting one strongly authenticated practice would force a re-evaluation of countless other rulings built on the same methodological premises. The fear was not of raising the hands, but of raising questions, questions about consistency, precedence, and the interpretive authority upon which the school was built. In this sense, Raf‘ al-Yadayn became a symbol of something far greater: the tension between inherited legal structure and the dynamic, evidence-driven tradition of hadith scholarship. The deeper problem lies not in the rejection of Raf‘ al-Yadayn alone, but in the broader pattern in which clear, authentic narrations were sidelined whenever they challenged the cohesion of a pre-established framework.

What must be understood is that Raf‘ al-Yadayn was never intended to be a boundary separating Muslim from Muslim. The Sunnah came to unify hearts, not to break them apart. The real call of the Sunnah is not just about Raf’ al-Yadayn alone, but to raise the courage to place authentic narrations above institutional pride. In this, there is no dishonor, only a return to the unity that the Prophet ﷺ envisioned for his Ummah.

So what is proven in the Sunnah with regard to raising the hands (Raf'ul Yadayn) in prayer is that they should be raised at four points in the prayer: when pronouncing takbeerat al-ihram, when doing rukoo', when standing up from rukoo , and after standing up from the first tashahhud. Will not merely conclude with this statement. Let us check what the Sahih Hadiths of the Messenger of Allah ﷺ and its practice within the early generation of scholars say about this practice.

Sheikh Muhammad Nasir al-Din Albani رحمه الله states: (reported by al-Bukhari and Muslim), & this raising of the hands (Raf'ul'yadain) is mutawaatir (reported by so many to so many).

Sifat Salat al-Nabi p.136

Let us explore the vast ocean of Hadiths in which the practice of Raf'ul Yadain has been instructed by the Messenger of Allah ﷺ. This exploration will not only highlight the significance of Raf'ulYadain during prayer but will also address the narrations put forth by those who refute this practice.

The aim is to clarify the legitimacy of Raf'ul Yadain and counter any misconceptions surrounding it. Understanding these Hadiths will enhance our knowledge and help us appreciate the richness of the Sunnah in our prayer rituals.

Narrated Abu Qilaba رضي الله عنه I saw Malik bin Huwairith رضي الله عنه saying Takbir and raising both his hands(Raf'ul Yadain) on starting the prayers and raising his hands(Raf'ul Yadain) on bowing and also (Raful Yadain)on raising his head after bowing. Malik bin Huwairith رضي الله عنه said, "Allah's Messenger ﷺ did the same."

Sahih al-Bukhari 737

Nafi رحمه الله said that when Abdullah Ibn Umar ibn Khattab رضي الله عنه began prayer he said the takbir & raised his hands(Raf'ul Yadain); when he bowed he raised his hands(Raf'ul Yadain); when he said, "Allah listens to him who praises Him' he raised his hands(Raf'ul Yadain); and when he got up at the end of two rak'as (first Tashahhud) he raised his hands(Raf'ul Yadain). Ibn Umar رضي الله عنه traced that back to the Prophet ﷺ.

Mishkat al-Masabih 794 (Grade :Sahih) - (Imam Bukhari رحمه الله transmitted it.)

There are numerous close Companions who transmitted the practice of Raf‘ al-Yadayn directly from the Messenger of Allah ﷺ.

Narrated 'Amīr al-Mu'minin Ali ibn Abi Talib رضي الله عنه When the Messeger of Allah ﷺ stood for offering the obligatory prayer, he uttered the takbir (Allah is most great) and raised his hands(Raf'ul Yadain) opposite to his shoulders; and he did(Raf'ul Yadain) like that when he finished recitation (of the Qur'an) and was about to bow; and he did(Raf'ul Yadain) like that when he rose after bowing; and he did not raise his hands in his prayer while he was in his sitting position. When he stood up from his prostrations (at the end of two rak'ahs), he raised his hands (Raf'ul Yadain) likewise and uttered the takbir (Allah is most great) and raised his hands so as to bring them up to his shoulders, as he uttered the takbir in the beginning of the prayer.

Sunan Abi Dawud 744 (Grade:Hasan Sahih)

The narration of Raf‘ al-Yadayn from 'Amīr al-Mu'minin Ali ibn Abi Talib رضي الله عنه holds a unique weight in the tradition of prayer. It is the testimony of a man raised in the very household of revelation, who prayed behind the Messenger of Allah ﷺ. He saw how the Prophet ﷺ prayed in the quiet of the night, how he bowed, how he rose, how he wept, how he glorified his Lord, not from a distance, but as a family member of the household chosen by Allah جل جلاله.

It was narrated that Wa'il bin Hujr رضي الله عنه said "I came to Al-Madinah and said: I am going to watch the Messenger of Allah ﷺ pray. He said the takbirand raised his hands until I saw his thumbs near his ears. When he wanted to bow, he said the takbir and raised his hands. Then he raised his head and said: 'Sami Allahu liman hamidah (Allah hears the one who praises Him).' Then he said the takbir and prostrated, and his

hands were in the same position in relation to his ears (Raf'ul Yadain) as when he started the prayer."

Sunan an-Nasa'i 1102 (Grade - Sahih)

Narrated Ibn Umar ﷺ The Prophet ﷺ used to raise his hands (Raful Yadain) parallel to his shoulders when he started the prayer (by saying Allahu Akbar), when he uttered the Takbir to bow and when he raised his head from the Ruku' (bowing posture).

Bulugh al-Maram, Book 2, Hadith 155 (Grade - Sahih)

Ibn Umar ﷺ reported that the Messenger of Allah ﷺ when he stood up for prayer, used to raise his hands apposite the shoulders (Raf'ul Yadain) and then recited takbir (Allah-o-Akbar), and when he was about to bow he again did (Raf'ul Yadain) like it and when he raised himself from the ruku' (bowing posture) he again did like it (Raf'ul Yadain), but he did not do it at the time of raising his head from prostration.

Sahih Muslim 390b

Muhammad bin 'Amr bin 'Ata ﷺ said 'While he was among ten of the Companions of the Messenger of Allah ﷺ including Abu Qatadah ﷺ I heard Abu Humaid As-Sa'idi ﷺ say: 'I am the most knowledgeable of you concerning the prayer of the Messenger of Allah ﷺ. They said: 'Why? By Allah, you did not follow him more than we did, and you did not accompany him for longer.' He said: 'Yes I am.' They said: 'Show us.' He said: 'When the Messenger of Allah ﷺ stood up for prayer, he would say the Takbir, then he would raise his hands parallel to his shoulders (Raf'ul Yadain), and every part of his body would settle in place. Then he would recite, then he would raise his hands parallel (Raf'ul Yadain) to his shoulders and bow, placing his palms on his knees and supporting his weight on them. He ﷺ neither lowered his head,

nor raised it up, it was evenly balanced (between either extreme). Then he would say: "Sami' Allahu liman hamidah (Allah hears those who praise Him); and he would raise his hands parallel with his shoulders, (Raful Yadain) until every bone returned to its place. Then he would prostrate himself on the ground, keeping his arms away from his sides. Then he would raise his head and tuck his left foot under him and sit on it, and he would spread his toes when he prostrated (Meaning that he would plant them in such a way that they were facing the Qiblah). Then he would prostrate, then say the Takbir and sit on his left foot, until every bone returned to its place. Then he would stand up and do the same in the next Rak'ah. Then when he stood up after two Rak'ah, he would raise his hands (Raf'ul Yadain) level with his shoulders as he did at the beginning of the prayer. Then he would offer the rest of his prayer in like manner until, when he did the prostration after which the Taslim comes, he would push one of his feet back and sit with his weight on his left side, Mutawarrikan (sitting with the left foot brought forward so that one's buttocks are in direct contact with the ground).' They said: 'You have spoken the truth; this is how the Messenger of Allah ﷺ used to perform the prayer.

Sunan Ibn Majah 1061 (Grade : Sahih)
Jami` at-Tirmidhi 304 (Grade : Sahih)

The famous narration of Abū Humayd al-Sāidī رضي الله عنه describing the prayer of the Messenger of Allah ﷺ is not merely a personal recollection; it is a collective testimony ratified by senior Companions. When Abū Humayd رضي الله عنه claimed superior precision in conveying the Prophet ﷺ's manner of prayer, those present initially questioned him. Yet, after hearing his detailed account, particularly his mention of raising the hands at the beginning of the prayer, before bowing, after rising from bowing, and upon standing after two rakahs, they unanimously affirmed its accuracy. Their response, "You have spoken the truth; this is

how the Messenger of Allah ﷺ used to perform the prayer," is highly significant. It establishes that Raful al-Yadayn was not an isolated practice known only to a few, but a well-recognized Sunnah, acknowledged and confirmed by a group of experienced Companions.

From Imam Malik ibn Anas رحمه الله as from Ibn Shihab رحمه الله as from Salim Ibn Abdullah رحمه الله from his father Ibn Umar رضي الله عنه that the Messenger of Allah ﷺ used to raise his hands to the level of his shoulders (Raf'ul Yadain) when he began the prayer and when he went into ruku (bowing) and raised his head from the ruku (bowing) he raised his hands (Raful Yadain) in the same way, saying, "Allah hears whoever praises him, our Rab and praise belongs to You." He did not do the same (raise his hands to his shoulders) in the sujud (prostration).

Al-Muwatta (Muhammad Ibn al-Hasan ash-Shaybani's narration pg.89 hadith no.99) (Grade : Sahih)

Here, one can observe that the entire collection of Kutub alSittah (the six major books of Hadith i.e, Sahih of al-Bukhari, the Sahih of Muslim ibn al-Hajjajthe Sunan of Abu Dawud the Sunan of al-Tirmidhi the Sunan of alNasa'i & the Sunan of Ibn Majah) contains numerous authentic narrations supporting the practice of Raf'ul Yadain, backed by prominent companions of the Messenger of Allah ﷺ, such as Abdullah Ibn 'Umar رضي الله عنه (the son of Umar ibnKhattab رضي الله عنه) 'Amīr al-Mu'minīn Ali ibn Abu Talib كَرَّمَ اللهُ وَجْهَهُ (the cousin, the son in law and the Ahlul bayt member of the Messenger of Allah ﷺ, Malik bin Huwairith رضي الله عنه, and AbuHumaid As-Sa'idi رضي الله عنه . These narrations have been meticulouslyrecorded by renowned muhadditheen (Hadith scholars) and jurists, including Imam Bukhari رحمه الله عليه, Imam Muslim رحمه الله عليه, Imam Malik رحمه الله عليه , Imam Shafi'i رحمه الله عليه , Imam Ahmad رحمه الله عليه , Imam Tirmidhi رحمه الله عليه , Imam Nasai رحمه الله عليه , Imam Abu Dawud رحمه الله عليه , Imam ibn Majah رحمه الله عليه , Imam Muhammad ibn al-Hasan ash-Shaybani رحمه الله عليه

(student of Imam Abu Hanifa رحمة الله عليه) and many others.

These are just a few of the names that stand out among a long list of companions and scholars who have preserved and transmitted the practice of Raf'ul Yadain. The overwhelming number of Hadiths in favor of Raf'ul Yadain highlights its authenticity and significance, leaving no room for doubt about its validity. Raising the hands(Raf'ul Yadain) in prayer was a well-known practice among the companions of the Prophet ﷺ.

Imaam al-Bukhari رحمة الله عليه said Al-Hasan رحمة الله عليه and Humayd ibn Hilaal رحمة الله عليه said: 'The Companions of the Messenger of Allah ﷺ all used to raise their hands (Raf'ul Yadain), without exception."

Juz' raf al-yadayn, p. 26, ma'a jila' al-'aynayn

04) Response to the claim that Raf'ul Yadain was practised in Makkah & abrogated in Madinah.

It was narrated that Wa'il bin Hujr رضي الله عنه said: "I came to Al-Madinah and said: I am going to watch the Messenger of Allah ﷺ pray. He said the takbir and raised his hands (Raf'ul Yadain) until I saw his thumbs near his ears. When he wanted to bow, he said the takbir and raised his hands (Raf'ul Yadain). Then he raised his head and said: 'Sami Allahuliman hamidah (Allah hears the one who praises Him).' Then he said the takbir and prostrated, and his hands were in the same position in relation to his ears (Raf'ul Yadain) as when he started the prayer.

Sunan an-Nasa'i 1102 (Grade : Sahih)

Wa'il b. Hujr ﷺ said that he saw the Messenger of Allah ﷺ raise his hands (Raf ul Yadain) when he uttered the takbir (Allah is most great).

Sunan Abi Dawud 725 (Grade : Sahih)

An important point to note is that Wa'il bin Hujr ﷺ visited the Prophet ﷺ in the 9th year of Hijri, as documented in *Al Bidaya wal Nihaya (vol. 5, page 71)*, just one and half years before the passing of the Prophet ﷺ . This timeline nullifies the claim made by refuters of Raf'ul Yadain who argue that this practice was done in Makkah but was abrogated in Madinah. Since Wa'il bin Hujr ﷺ observed this practice in the final years of the Prophet ﷺ 's life in Madinah, it serves as strong evidence that Raful Yadain was not abrogated and continued to be a part of the Prophet ﷺ 's prayer until the end of his life.

Narrated Wa'il bin Hujr ﷺ I then came back after-wards in a season when it was severe cold. I saw the people putting on heavy clothes moving their hands under the clothes (i.e. raised their hands before and after bowing).

Sunan Abi Dawud 727 (Grade : Sahih)

It reinforces the authenticity of Raf'ulYadain even in challenging circumstances, demonstrating that it was a consistent practice among the companions during the Prophet ﷺ 's time. It further supports the argument that this act was not abrogated and remained an essential part of prayer for the companions.

Narrated Nafi رحمه الله Whenever 'Ibn Umar ﷺ started the prayer with Takbir, he used to raise his hands (Raf'ul Yadain) whenever he bowed, he used to raise his hands (before bowing) and also used to raise his hands on saying, "Sami`a l-lahu liman hamidah",Ibn Umar ﷺ said: The

Prophet ﷺ used to do the same.

Sahih al-Bukhari 739

Ibn al-Qayyim رحمه الله said Look at the practice at the time of the Prophet ﷺ and the Sahaabah after him. They used to raise their hands in prayer when doing ruku', and when standing up again. And in the time of the Sahaabah, if 'Abd-Allah ibn 'Umar رضي الله عنه saw someone not raising his hands in prayer (Raf'ul Yadain), he would throw a stone at him.

I'laam al-Muwaqqi'een, 2/376

Imam Bukhari رحمه الله said: It is not established from any of the Companions of the Prophet ﷺ that he did not raise his hands.

Imam ibn Hazm, al-Muhalla 4/89

Imam Marwazi رحمه الله states"The scholars of all the lands have consensus on the practice of raising the hands (Raf'ul Yadain), except the people of Kufah (Hanfi's).

Fathul Baari Sharah Sahihul Bukhari 2/220

Narrated Salim bin `Abdullah رحمه الله My father (ibn Umar رضي الله عنه) said, "Allah's Messenger ﷺ used to raise both his hands (Raf'ul Yadain) up to the level of his shoulders when opening the prayer; and on saying the Takbir for bowing. And on raising his head from bowing he used to do the same and then say "Sami`a l-lahu liman hamidah, Rabbana wa lakal-hamd. And he did not do that (i.e. raising his hands) in prostrtions.

Sahih al-Bukhari 735

The hadith's of Sahih al-Bukhari 735 & 739 beautifully describes the continuous practice of Raf'ul Yadain through multiple

generations from The Messenger of Allahﷺ to his companions (i.e,) Abd Allah ibn Umar ibn al-Khattab رضي الله عنه , and Tabi'un (i.e,) Salim bin Abdullahرحمه الله(the grandson of Umar ibn al-Khattabرضي الله عنه) The hadith highlights the four occasions during prayer (Salah) where the hands are raised (Raful Yadain): Ibn Umar رضي الله عنه stated At the start of prayer (Takbir al-Ihram): When beginning the prayer with the initial takbir,the hands are raised. Before bowing (Ruku'): Ibn 'Umarرضي الله عنهwould raise his hands before bowing down into ruku'. On rising from Ruku': Upon saying "Sami'a Allahu liman hamidah" (Allah hears the one who praises Him) Ibn 'Umar رضي الله عنهwould raise his hands again. On rising for the third rak'ah: After completing the second rak'ah & getting up from first Tashahud Ibn 'Umarرضي الله عنهwould raise his hands again when standing up for the third rak'ah.

In the narration by Salim bin 'Abdullahرضي الله عنهwe observe that Salim, a Taba'i (a follower of the Companions of the Prophetﷺ) and the son of the renowned companion Abdullah ibn 'Umar ibn Khattabرضي الله عنهfurther confirms the practice of Raf'ul Yadain (raising of the hands) during the prayer. His account is consistent with what was narrated by his father, Ibn 'Umar رضي الله عنه who meticulously followed the Prophet's ﷺ prayer rituals. It shows the continuity of this Sunnah from one generation to the next, reinforcing that Raful Yadain was not abrogated but actively followed by the Prophetﷺ's companions and their successors. This continuation of the practice in the subsequent generation serves as a counter-argument to the claim of those who assert that Raful Yadain was abrogated in later stages.

Abd Allah b. 'Umar رضي الله عنه said The Messenger of Allahﷺ led us in the night prayer one night towards the end of his life. When he uttered the salutation, he got up and said : Have you seen this night of yours ?

No one of those who are on the surface of the earth will survive at the ends of one hundred years. Ibn Umar ﷺ said: The people fell into fallacy by this statement of the Messenger of Allah ﷺ about the traditions they used to narrate concerning one hundred years. The Messenger of Allah ﷺ said: No one of those who are present today on the surface of the earth will survive, meaning when that century comes to and end.

Sunan Abi Dawud 4348 (Grade : Sahih) | Sahih Muslim 2537a

If the Prophet ﷺ had abrogated the practice of Raful Yadain in his later life, we would expect that Abdullah ibn Umar ﷺ who was known for his scrupulous adherence to the Sunnah, would have followed that abrogation and refrained from practicing it for the rest of his life. Ibn Umar ﷺ was renowned among the Companions for his meticulous adherence to the Sunnah.

Salim bin 'Abdullah bin 'Umar bin Al-Khattab ﷺ reported, on the authority of his father, that the Messenger of Allah (ﷺ) said, "What an excellent man 'Abdullah is! If only he could perform optional prayers at night." Salim said that after this, (his father) 'Abdullah slept very little at night.

Riyad as-Salihin 1162 [Al-Bukhari and Muslim] (Grade : Sahih)

Hafs b. ‘Asim رحمه الله said: I accompanied Ibn ‘Umar ﷺ on the road to Mecca and he led us in two rak'as at the noon prayer, then went to the place where he had alighted and sat down. Seeing some people standing he asked what they were doing, and I replied that they were engaged in glorifying God. He said, “If I had done so I would have perfected my prayer. I accompanied God's Messenger ﷺ, and he prayed two rak'as and nothing more while on a journey. I also accompanied Abu Bakr ﷺ, ‘Umar ﷺ and ‘Uthman ﷺ, and they did the same."

Mishkat al-Masabih 1338 (Grade : Sahih)

These Hadiths beautifully captures the essence of Ibn Umar's character: a heart constantly attentive to prophetic guidance and a life shaped by immediate, sincere response.

Now looking back at the Hadith of Sunan Abi Dawud 4348 (Grade : Sahih) & Sahih Muslim 2537a. These sahih hadiths shows that Abdullah ibn Umar ﷺ & other prominient sahaba continued to practice and teach Raful Yadain, even after the passing of the Messenger of Allah ﷺas demonstrated by his son Salim رحمه الله and other students like Nafi'i رحمه اللهThis strongly implies that there was no abrogation of this practice in the later stages of the Prophet ﷺ's life. The meaning of the line "No one of those who are on the surface of the earth will survive at the ends of one hundred years" is that his companions would die within these 100 years, and no companion would be left. The last Sahabi (companion) to die was Abu al-Tufayl Amir ibn Wathila al-Kinani ﷺin 732, which was after the death of the Messenger of Allah ﷺ in 632.

05) Usage of weak narrations and heresays by the refuters.

Alqamah رحمه الله narrated that Abdullah bin Mas'ud ﷺ said Shall I not demonstrate the Salat of Allah's Messenger ﷺ to you?" Then he offered Salat and he did not raise his hands except while saying the first Takbir.

Jami` at-Tirmidhi 257 (Grade: Weak)

Let us check the Authenticity Analysis of the Hadith. Several scholars have commented on the weak status of this hadith:

Imam Abu Dawud رحمه الله عليه while reporting this narration of ibn Masud, رضي الله عنه said: This narration is not authentic with this wording. Abu Dawud رحمه الله عليه said: This Hadith is a summary of a long hadith, and it is not sahih with these words.

هَذَا حَدِيثٌ مُخْتَصَرٌ مِنْ حَدِيثٍ طَوِيلٍ وَلَيْسَ هُوَ بِصَحِيحٍ عَلَى هَذَا اللَّفْظِ

Sunan Abi Dawud 748 (Grade: Sahih)

Moreover, many other Muhaddithīn have commented on the weakness of this Hadith.

Imam Abu Bakr Ahmad al-Bazzar رحمه الله عليه said This Hadith is not proven and it is not a proof.

al-Mughni 1/295

Imam Ibn Hibban رحمه الله عليه , in his Kitaab al-Salaah, said: this is the best narration that the people of Kufah narrate with regards to negating raising the hands (Raf'ul Yadain) in prayer at the ruku' and at rising from it. In reality it is the weakest of things to depend on because it has defects that invalidate it.

Al-Talkhis al-Khabir 222/1

Imam Nawawi رحمه الله عليه said: All the scholars are agreed upon its weakness.

Al-Khulasa al-Ahkaam 354/1

Al-Imam al-Shafi'i رحمه الله عليه has refuted all the ahadeeth of not doing rafa yadain by saying that they are not established.

Kitab al-Umm Vol 7, Pg 201

Imam Daruqutni رحمه الله عليه said, 'it is not established'. **al-Illal ,Daraqutni Vol 5, Pg 73**

Shaikhul Islam 'Abdullah bin al-Mubarak رحمه الله said :

لم يثبت حديث---ابن مسعود

The Hadith of Ibn Mas'ood is not established.

Sunan Tirmidhi 59/1

Some people from the modern era, have tried to remove this Jarh of Imam Ibn al-Mubarak رحمه الله from this Hadith, but the following Imams, and Muhadditheen have attributed this jarah on this hadith to Imam Ibn al-Mubarak رحمه الله

Tirmidhi [Sunan 59/1], Ibn al-Jawzi [Al-Tahqeeq 278/1], Ibn Abdul Hadi [Al-Tanqeeh' 278/1], Nawawi [Al-Majmoo' Sharh al-Madhab 403/3], Ibn Qudamah [Al-Mughni Vol 1, Pg 295], Ibn Hajr [Al-Talkhis al-Khabir 222/1], Al-Shawkani [Nail al-Awtaar 80/2], Al-Baghwi [Sharh as-Sunnah 25/3], Baihaqi [Al-Sunan al-Kubra 79/2]

Now let us subject this hadith of Jami at-Tirmidhi 257 to further scrutiny, examining the actual reasons for which it falls under the category of Da'īf*(weak)*. The entire narration with all the chain of narrators is as follows :

Hannād narrated to us: Wakī narrated to us, from Sufyān, from Āsim ibn Kulayb, from 'Abd al-Rahmān ibn al-Aswad, from Alqamah, who said: Abdullāh ibn Masūd said: Shall I not demonstrate the Salat of Allah's Messenger ﷺ to you?" Then he offered Salat and he did not raise his hands except while saying the first Takbir.

Jami` at-Tirmidhi 257 (Grade: Weak)

حَدَّثَنَا هَنَّادٌ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الأَسْوَدِ، عَنْ عَلْقَمَةَ، قَالَ قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ أَلاَ أُصَلِّي بِكُمْ صَلاَةَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَصَلَّى فَلَمْ يَرْفَعْ يَدَيْهِ إِلاَّ فِي أَوَّلِ مَرَّةٍ . قَالَ وَفِي الْبَابِ عَنِ الْبَرَاءِ بْنِ عَازِبٍ . قَالَ أَبُو عِيسَى حَدِيثُ ابْنِ مَسْعُودٍ حَدِيثٌ حَسَنٌ . وَبِهِ يَقُولُ غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم وَالتَّابِعِينَ . وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ .

The word used between Sufyan and Asim is 'An (عن - *"From"*). 'An is an ambiguous term. Instead of saying "He narrated to me" (Haddathana), the narrator uses ambiguous terms like "From..." ('An). This term could mean direct hearing, but they don't guarantee it, such practice is known as “Tadlees”. With regard to tadlīs, the use of the term ‘an (عن – “from”) carries no binding probative force, since it does not establish that the narrator directly heard the Hadīth from the preceding narrator.

In the science of Hadith (Mustalah al-Hadith), Tadlees (تدليس) refers to a type of concealment or "masking" in the chain of narration (Isnad). Linguistically, the word comes from the root meaning "darkness" or "deception," often used in trade to describe a seller hiding a defect in a product.

Shu'ba ibn al-Hajjaj رحمه الله said : Tadlis is the brother of lying.

[al-`Iraqi, p. 98]

Tadlees is highly disliked (Makruh) by scholars because it creates uncertainty. A narrator takes a chain where a reliable teacher reports from a weak person, who in turn reports from another reliable person. The narrator deletes the weak link in the middle. It turns a disconnected chain into one that looks connected.

In the context of the Hadith from Jami at-Tirmidhi 257 (the narration of Ibn Mas’ud regarding not raising the hands), the issue of Tadlees centers specifically on one of the most illustrious narrators in the chain: Sufyan al-Thawri.

While Sufyan al-Thawri is a titan of Hadith. He was also known to practice Tadlees in few instances. This creates a technical problem in this Hadith.

In the rigorous science of Hadith (Mustalah al-Hadith), the status of a narrator, even one as legendary as Sufyan al-Thawri رحمة الله عليه does not grant them immunity from technical scrutiny. While al-Thawri is universally recognized as a "Commander of the Faithful in Hadith" due to his immense memory and piety. Because he occasionally omitted a link in a chain to present a more concise version, scholars like Shu’ayb al-Arna’ut apply a strict filter: if al-Thawri uses an ambiguous term like "from" ('an) rather than a definitive "I heard" (sami'tu), the narration is flagged for potential discontinuity.

This illustrates the intellectual honesty of the Muhaddithin, who prioritize the integrity of the transmission process over the personal reputation of the transmitter. Even though al-Thawri is at the top of the hierarchy of narrators, his "lenient" phrasing in certain instances is treated as a technical flaw that can downgrade a Hadith from Sahih (Authentic) to Da'if (Weak). The science demands total transparency to ensure that every word attributed to the Prophet ﷺ is traced through a confirmed, unbroken path of direct hearing.

Followed are few more weak narrations refuting Raful yadain :

It was narrated from Abdullah رضي الله عنه that he said shall I not show you how the Messenger of Allah ﷺ prayed? So he prayed, and he only raised his hands once.

Sunan an-Nasa'i 1058 (Grade : Weak)

It was reported from Alqamah who said ibn Mas'ud رضي الله عنه said: Should I not pray for you the way the Messenger of Allah ﷺ prayed ? So he prayed, raising his hands only once.

Sunan Abi Dawud 748 (Grade : Weak)

Imam Abu Dawud رحمه الله عليه in continuation of this hadith said This is a summarized version of a longer narration & it is not authentic with this wording.

Narrated Al-Bara' ibn Azib رضي الله عنه When the Messenger of Allah ﷺ began prayer, he raised his hands up to his ears, then he did not repeat.

Sunan Abi Dawud 750 (Grade : Weak)

Now we have Imam Tirmidhi رحمه الله عليه narrating a hadith with Sahih Isnad (Authentic Chain).

Salim رحمه الله عليه narrated from his father Ibn Umar رضي الله عنه who said: "I saw Allah's Messenger ﷺ when he opened the Salat, raising his hands to the level of his shoulders, and (again) when he bowed, and when he raised his head from bowing." In his narration, Ibn Abi Umar added "And he would not raise them between the two prostrations."

Jami` at-Tirmidhi 255 (Grade : Sahih)

And Imam Tirmidhi رحمه الله عليه further adds explaining the hadith in Jami` at-Tirmidhi 256 : *Abu Isa (Tirmidhi) رحمه الله عليه said Al-Fadl ibn al-Sabbah رحمه الله عليه al-Baghdadi رحمه الله عليه told us, Sufyan ibn Uyaynah رحمه الله عليه told us, al-Zuhri رحمه الله عليه told us with this chain of transmission, similar to the hadith of Ibn Abi Umar رحمه الله عليه. He said: In this chapter there are narrations on the authority of Umar رضي الله عنه , Ali رضي الله عنه , Wa'il ibn Hujr رضي الله عنه , Malik ibn al-Huwayrith رضي الله عنه, Anas ibn Malik رضي الله عنه, Abu Hurayrah رضي الله عنه, Abu Humayd رضي الله عنه Abu Usaid رضي الله عنه, Sahl ibn Sa'd رضي الله عنه , Muhammad ibn Maslamah رضي الله عنه , Abu Qatada رضي الله عنه, Abu Musa al-Ash'ari رضي الله عنه , Jabir رضي الله عنه , & Umair al-Laythi رضي الله عنه . Abu Isa رضي الله عنه said: The hadith of Ibn Umar رضي الله عنه is agood and authentic hadith. This is what the people of knowledge among the Companions of the Prophet ﷺ, say, including Ibn Umar رضي الله عنه , Jabir ibn Abdullah رضي الله عنه , Abu Hurayrah رضي الله عنه, Anas رضي الله عنه, Ibn Abbas رضي الله عنه, Abdullah ibn al Zubayr رضي الله عنه & others.*

Among the Successors are Hasan al-Basri رحمه الله and Ata رحمه الله. And Tawus رحمه الله, Mujahid رحمه الله, Nafi' رحمه الله, Salim ibn Abdullah رحمه الله, Sa'id ibn Jubayr and others, and Malik رحمه الله, Ma'mar رحمه الله, Al-Awza'i رحمه الله, Ibn Uyaynah رحمه الله ,Abdullah ibn Al-Mubarak رحمه الله, Al-Shafi'i رحمه الله, Ahmad رحمه الله, and Ishaq رحمه الله say the same. Abdullah ibn Al-Mubarak رحمه الله said: The hadith of the one who raises his hands has been proven & he mentioned the hadith of Al-Zuhri رحمه الله, on the authority of Salim رحمه الله, on the authority of his father, and the hadith of Ibn Mas`ud رضي الله عنه that the Prophet ﷺ did not raise his hands except the first time, was not proven. Ahmad ibn `Abdah al-Amili رحمه الله told us that, Wahb ibn Zam`ah رحمه الله told us, on the authority of Sufyan ibn Abd al-Malik رحمه الله on the authority of Abdullah ibn al-Mubarak رحمه الله who said: Yahya ibn Musa رحمه الله said: Ismail bin Abi Uwais رحمه الله told us: Malik bin Anas رحمه الله believed in raising the hands in prayer. Yahya رحمه الله said: Abd al-Razzaq رحمه الله told us: Ma'mar رحمه الله believed in raising the hands in prayer. I heard al-Jarud bin Mu'adh رحمه الله say: Sufyan bin Uyaynah رحمه الله,Umar bin Harun رحمه الله, & al-Nadr bin Shumayl رحمه الله They raise their hands when they begin the prayer, when they bow, and when they raise their heads.

Jami` at-Tirmidhi 256 (Grade : Sahih)

Imam Tirmidhi رحمه الله lists a vast number of companions and early scholars who practiced & supported Raf'ul Yadain. These include notable figures such as Umar رضي الله عنه, Ali رضي الله عنه ,Anas رضي الله عنه , Abu Hurayrah, رضي الله عنه & Jabir, among others. Also Imam Tirmidhi رحمه الله adds valuable commentary about the overwhelming support for this practice. He highlights how scholars such as al-Shafi'i, Ahmad, & Ibn al-Mubarak رحمه الله all endorsed Raf'ul Yadain based on the strong and authentic narrations from the Prophet ﷺ. Imam Tirmidhi رحمه الله himself was the practitioner of Raf'ul Yadain as Imam Bukhari رحمه الله , Muslim رحمه الله , ibn Majah رحمه الله and so on.

Sa'id Ibn Jubayr رضي الله عنه a renowned tabi said, "The noble companions of the

Messenger of Allah ﷺ used to perform Rafyal yadayn at the beginning of the prayer, at the time of (going into) ruku (bowing) and after raising their heads from ruku (bowing)".

Sunan al-Kubra of al-Bayhaqi (2/75) (Grade : Sahih)

In reality, the teachings of the Prophet ﷺ are meant to benefit us in this world and the next. If we trust experts in worldly matters, how much more trust should we place in the one chosen by Allah to guide humanity? The Prophet's ﷺ practices, documented by reliable chains of narration, have been meticulously preserved by the scholars of hadith. They have been authenticated to provide us with clarity on how to live in accordance with the will of Allah.

Thus, when we reject the Sunnah based on weak reasoning or cultural practices, we are not only straying from what is right but also undermining the wisdom that Allah imparted to us through His Messenger ﷺ.

Raf al-Yadayn (raising the hands) remains a common practice for both men & women in prayer, as the core actions of the prayer are the same for both. Just that women are advised to be especially mindful of modestyduring prayer, taking care to ensure that no part of their body becomes exposed while performing any movements. The precaution is only on clothing and movement, rest the entire method of praying remains same for both men and women.

Imam Bukhari رحمة الله عليه wrote a separate book on this issue which he called Juz' fi Raf` Al-Yadayn (Section on Raising the Hands). He strongly denounced those who go against Raf'ul Yadain. *He narrated that Al-Hasan رحمة الله عليه said: The Companions of the*

Messenger of Allah ﷺ used to raise their hands during prayer when they bowed & when they stood up (from bowing). Al-Bukhari رحمه الله said,: Al-Hasan رحمه الله did not exclude any of the Companions from that, and it was not proven that any one among the Sahabah did not raise his hands(Raf'ul Yadain).

Al-Majmu`, Imam An-Nawawi, 3/399-406

Imam Bukhari رحمه الله further adds. This book Juz' fi Raf Al-Yadayn (Section on Raising the Hands) is a refutation on him who refused to do rafa yadain with ruku' and when raising the head after ruku' in the prayer. He, unnecessarily has kept it ambiguous on the non-Arabs, This Munker (rejector : of rafa yadain) has shown the turbidity of his chest and the narrowness of his Heart. He has shown his hatred and pejoration towards the Sunnah of the Messenger of Allah ﷺ and has shown his arrogance and enmity towards the Ahl us- Sunnah. The Bid'at (innovation) has been mixed in the meat, bones, and the brain of that Bid'ati (The rejector of rafa yadain), and the reason of his rejection is that, he after seeing the crowd of non-arabs around him, has attributed himself with them, in deception.

It has been narrated on the authority of Jabir b. ' Abdullah رضي الله عنه who said: I heard the Messenger of Allah ﷺ say: A group of people from my Umma will continue to fight In defence of truth and remain triumphant until the Day of judgment.

Sahih Muslim 1923

One often-heard claim is that hypocrites used to hide idols under their arms while praying, and that the Prophet ﷺ started

Raf' al-Yadayn (raising the hands in prayer) in order to expose them. This claim is deeply problematic. It is not based on any authentic report, nor even on a weak or fabricated hadith. In reality, it is nothing more than a verbal story that has no source at all.

The first and biggest problem with this claim is historical. Raf al-Yadayn was practiced in Makkah, before the Muslims migrated to Madinah. At that time, hypocrisy did not exist as a group or phenomenon. Muslims in Makkah were few, weak, and persecuted. There was no reason for disbelievers to pretend to be Muslim, and no incentive to attend prayer while hiding idols. Hypocry only appeared later in Madinah, when Islam became strong and people began to accept it outwardly for social or political reasons. Because of this, the entire story collapses from the beginning. The spread of such a claim comes from later polemical discussions, not from serious classical scholarship.

Now the refuators who do not fear what they attribute to the Messenger of Allah ﷺ get a hadith in reference to not doing raful yadain.

Jabir b. Samura رضي الله عنه reported When we said prayer with the Messenger of Allah ﷺ, we pronounced: Peace be upon you and Mercy of Allah, peace be upon you and Mercy of Allah (salaam while ending salah), and made gesture with the hand on both the sides. Upon this the Messenger of Allah ﷺ said: What do you point out with your hands as if they are the tails of headstrong horses? This is enough for you that one should place one's hand on one's thigh and then pronounce salutation upon one's brother on the right side and then on the left.

Sahih Muslim 431a

This hadith, which is sometimes cited by those who oppose the practice of Raf'ul Yadain, claiming it was later abrogated, needs to be properly understood. How could the Messenger of Allah ﷺ describe his own practice so harsh as being 'like the tails of headstrong horses' & forbid its continuation? This interpretation is inaccurate. Rather, the hadith clearly refers to the salutation during Tashahhud, as it clearly addresses the correction of hand gestures used after the Salam at the end of prayer, not the raising of hands during the bowing and standing movements in prayer.

Just as the explanation of alot of Quranic verses is mentioned in the Quran it self, Similarly the explanation of alot of ahadith are mentioned in the ahadeeth it's self. The hadith is about conveying salutations post tashahudd.

Imam Al-Bukhari رحمه الله said, the one who depends upon the hadith of Jabir bin Samurah رضي الله عنه for forbidding the raising of hands at ruku', then there is not for him a portion of knowledge, for this is well-known, having no difference of opinion over it that it was in the state of tashahhud.

At-Talkhis al-Khabir Vol1, Pg 221, Juz Rafa Yadain: 37

The arguments that some Hanafees bring forth against Raf'ul Yadain (raising the hands during prayer) - such as comparing it to "chasing away houseflies" or “waving like stubborn horses.” Mocking language was never the standard of serious scholars. It reflected poor manners in debate, not true Islamic scholarship. Later scholars from all schools clearly said that making fun of a valid Sunnah is wrong and harmful.

The Sunnah of Raf'ul Yadain is well-established through multiple authentic narrations across the Kutub al-Sittah

(the 6 major hadith collections). The practice is supported by hadiths from prominent companions such as Abdullah Ibn Umar رضی اللہ عنہ, Wa'il bin Hujr رضی اللہ عنہ, and others, as found in Sahih Bukhari, Sahih Muslim, Sunan Abu Dawud, and Sunan an-Nasa'i. Moreover, none of these sources mention anything about hidden idols or dismissing Raf'ul Yadain in such derogatory terms.

06) The teachers and students of Imam Abu Hanifa following Raf'ul Yadain.

Ata bin Abi Rabah رحمہ اللہ علیہ was the teacher of Imam Abu Hanifa رحمہ اللہ علیہ and also is considered a leading figure of the early Meccan school of fiqh.

Ayyub as-Sakhtiyani رحمہ اللہ علیہ said I saw Ata bin Abi Rabahhe رحمہ اللہ علیہ was raising hands in rukoo and after rukoo, He (Ayyub as-Sakhtiyani رحمہ اللہ علیہ) asked question (regarding this practice) Ata bin abi rabah رحمہ اللہ علیہ said I prayed behind Abdullah bin Zubair ibn Awwam رضی اللہ عنہ he used to do rafa yadain in start of prayer, ruku and after ruku, I asked him, he said I prayed behind Abu Bakar رضی اللہ عنہ and he was doing rafa yadain in start of salah ruku and after rukoo, and Abu bakar رضی اللہ عنہ said I prayed behind Muhammad Rasool Allah ﷺ he was doing rafa yadain in start of prayer in rukoo and after ruku.

Sunan al Kubra al-Baihaqi 2/73, Hadith : 2349 (Sahih)

Ata ibn Abi Rabah رحمہ اللہ علیہ, one of the greatest scholars of the Tabi'in and a famous teacher of Imam Abu Hanifa رحمہ اللہ علیہ, firmly adhered to Raf'ul Yadain (raising the hands in prayer). He learned directly from senior Companions, especially Ibn Abbās رضی اللہ عنہ, & transmitted

their practice faithfully.

The fact that a direct teacher of Imām Abū Hanīfa رحمہ اللہ علیہ practiced Raf'ul Yadain exposes a serious weakness in the later Hanafi position on this issue. If abandoning Raf'ul Yadain were truly the stronger Sunnah, it would have been upheld by scholars like Atā ibn Abī Rabāh رحمہ اللہ علیہ , who were closer to the Companions and more deeply grounded in hadith.

Abd Allah ibn al-Mubarak رحمہ اللہ علیہ Known by his title Amir al-Mu'minin fi al-Hadith was the student of Abu Hanifa رحمہ اللہ علیہ

Abdullah bin Mubarak رحمہ اللہ علیہ said: I was praying next to Nu'man (Abu Haneefah) رحمہ اللہ علیہ , I raisied my hands (performed Raf'ul Yadain) Upon this, Abu Haneefah said to him (taunting) I Don't fear but do you intend to fly off some place?' Ibn Mubaarak رحمہ اللہ علیہ replied to him saying, "if I did not try to fly at the first [raising of hands while saying takbeer] then I was not trying to fly at the second." ' upon hearing this Imam al-Waki رحمہ اللہ علیہ said may Allâh have mercy upon ibn al-Mubârak رحمہ اللہ علیہ , he used to have his answers ready. "other person (Abu Haneefa) was astonished"

Juz Raf al-Yadain of Imam Bukhari hadeeth no: 46

Ibn al-Mubarak رحمہ اللہ علیہ strongly supported Raf'ul Yadain and followed the hadith-based practice of the early scholars. In these reports, Abū Hanīfa رحمہ اللہ علیہ is said to have spoken dismissively about Raf'ul Yadain, using language that sounded mocking. Ibn al-Mubārak رحمہ اللہ علیہ responded by defending Raf'ul Yadain with clear hadith evidence and criticized the use of opinion over authentic reports.

Abu Bakr ibn Abi Shaybah رحمہ اللہ علیہ (159-235 H), the author of the

the Musannaf, dedicated a whole "Book - Kitaab al-Radd Ala Abi Hanifah (37202 to 37688)" in his Musannaf to refuting Imam Abu Hanifah's opinions in about 120 issues of fiqh.

Allama Anwar Shah Kashmiri, a renowned Hanafi scholar of the Indian subcontinent, held the view that the practice of Raf'ul Yadain is supported by authentic narrations. In his works, he emphasized the significance of following sound evidence, especially from the hadith of the Prophet Muhammadﷺ, when it comes to such practices. Anwar Shah Kashmiri authored several treatises and commentaries, including Bast al-Yadayn, which deals specifically with issues related to raising hands during Salah. This work aimed to provide Anwar Shah Kashmiri's approach was that the evidence for Raf'ul Yadain, drawn from Sahih hadith, outweighs any claims of abrogation or differing opinions that are based on weaker narrations. In line with other scholars like Imam al-Shafi'i رحمة الله عليه and Imam Ahmad رحمة الله عليه, Anwar Shah Kashmiri's scholarship reinforced the continuation of this Sunnah without dismissal based on speculative claims.

It should be noted, however, that while most scholars of the Ahl al-Sunnah uphold the practice of Raf'ul Yadain, the Hanafi school of thought, followed by their sects like the Barelvi and Deobandi, traditionally does not practice it, holding to the view that it was abrogated based on their interpretation of fake and hearsay narrations.

Shaykh al-Islam Abdul Qadir Gilani رحمة الله عليه a renowned Hanbali scholar and most celebrated amongst Hanafis provides a detailed explanation of the correct way to perform Salah & mentions the importance of following the practice of Raful Yadain during key

moments in the prayer. Shaykh Gilani رحمة الله عليه's regular adherence to this Sunnah emphasizes its significance in the correct performance of the prayer. He narrates the method of prayer in his renowned work, as stated :

After one has completed his recitation of al-Fatihah, the worshipper should go on to recite as many complete Surahs of the Qurån as he can easily manage. It is better to recite Surahs from beginning to end, rather than their final or middle sections. He should listen carefully to what he is reciting, and try to grasp the meaning of the words he is uttering and pronouncing. Likewise, if he is being led [Imam], he should listen carefully to the recitation of the prayer leader [imåm] & try to understand its meaning. He should take note of the exhortations and admonitions it contains, and resolve to carry out its commandments and comply with its prohibitions. His attention to these points should be maintained until the end of the Surah is reached. Having completed the Qurånic recitation, the worshipper must stand still and keep silent, long enough to catch his breath, before he proceeds to adopt the bowing posture [qabla an yarka'a]. He must not combine his Qurånic recitation uninterruptedly with the affirmation of Allåh's Supreme Greatness that precedes the adoption of the bowing posture [takbirat ar-ruku]. Then, after this brief pause for breath, the worshipper must say: Allåh is Supremely Great! Allåhu Akbar! - while raising his hands (Raf'ul Yadain) to the lobes of his ears, or to a position level with his shoulders. ..... once he glorifies Allah in Ruku. The worshipper must then raise his head and his hands as before (followin-g by Raf'ul Yadain) & say [musammian : 'sami<a 'llåhu li-man Hamidah]

al-ghunya li-talibi tariq al-haqq, Vol 4, Chapter Eight, Pg 180-182

However, it is unfortunate that despite acknowledging Shaykh Gilani رحمة الله عليه as a key figure of the Sunnah, some individuals ignore this teaching and allow personal reasoning, ego, or preconceived

views to override the adherence to this authentic practice. This selective adherence reflects a reluctance to fully embrace the Sunnah as practiced by the Prophet Muhammad ﷺ & endorsed by great scholars like Shaykh Abdul Qadir Gilani رحمة الله عليه

Conclusion is that Raf'ul Yadain (raising of the hands during prayer) holds significant importance as it is an established Sunnah of the Prophet Muhammad ﷺ, supported by numerous authentic narrations. The practice is highlighted in the Kutub al-Sittah (the six major books of Hadith), with narrations from esteemed companions like Abdullah ibn Umar رضي الله عنه, Ali ibn Abi Talib رضي الله عنه , Abu Humaid As-Sa'idi رضي الله عنه , & many others. These narrations demonstrate that the Prophet ﷺ consistently performed Raf'ul Yadain during key moments in the prayer, such as when starting the prayer, bowing, and rising from bowing. The unanimous transmission of these reports through reliable companions and scholars reinforces its authenticity &centrality in prayer rituals.

Moreover, the continuity of Raf'ul Yadain is evident from the fact that this practice was not abrogated by the Prophet ﷺ at any point during his lifetime. Narrations from Wa'il bin Hujr رضي الله عنه , who observed the Prophet ﷺ's prayer in 9 A.H., just two years before the Prophet ﷺ's death, confirm the persistence of this practice until the end of his life. Key companions, including Abdullah ibn Umar ,continued practicing and teaching Raf'ul Yadain after the Prophet ﷺ's death, which was further conveyed by their students, such as Salim رحمة الله عليه and Nafi' رحمة الله عليه. This shows the unbroken chain of this Sunnah across generations, making it clear that it was never abrogated but actively followed. The virtue of following Raf'ul Yadain lies in its adherence to the Sunnah of the Prophet ﷺ and his companions.

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